

# THE AUSTRALIAN CHURCH RECORD

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## Convention arouses wide interest

Over ten thousand people attended the Sydney Town Hall during June 3-9 for the Second Missionary Convention sponsored by the Church Missionary Society. The attendances at the Convention were not as large as was expected.

The Archbishop of Sydney chaired the opening meeting and the speakers were Bishop Marcus Loane and Mr Festo Kivengere of Tanganyika. Dr Bob Pierce of the U.S.A. was to have addressed the opening meeting but was delayed in Japan at the Osaka Convention and didn't arrive till the following day.

### MANY WILLING TO GO

The convention choir was under the direction of the Rev. A. Begbie, of St. Stephen's, Willoughby. The majority of the choir members and ushers had taken part in the Billy Graham Crusade.

THE concluding service of the convention was held in St. Andrew's Cathedral. The cathedral was full and Dr. Bob Pierce preached. A considerable number of men and women registered their willingness to prepare for missionary activity.

Each night Bishop Loane gave a short exposition on some Biblical principle which concerns missionary service.

### Responsibilities

Mr Kivengere spoke on Missionary responsibilities and illustrated from his experiences in Tanganyika. Dr Pierce gave addresses which were not Biblical expositions of the missionary responsibility of the Church, but rather accounts of missionary needs in Asia. He urged the need for sacrificial prayer and giving for the missionary cause.

The final address was brought by Dr Pierce, who spoke of the urgency of carrying the Gospel to the ends of the earth. He told how in his college days he was keenly conscious of his "ordinariness" in comparison with some who had greater abilities and scintillating personalities, but was led to say to God: "Can there be tasks that the best equipped will not take? If there is a chance for second-raters, I will give my life to do the things that better men are too busy to do."

God accepted that dedication, for "God hath chosen the foolish things of the world to con-

found the things which are mighty, and the base things, and the things which are despised." He told the arresting story of a man named Charles McCoy who, at 72, set out for India because his denomination determined to retire him from his comfortable church in America. God convicted him that he had not suffered for the Lord as he should, and he felt he should go to India. All his friends opposed him and refused him financial support, but he went. He did meet hardship, but he won through, and in the last eight years has been remarkably used in winning souls and founding churches in some of the hardest places of the

### DR GRAHAM IN LONDON

Dr Billy Graham paid a private visit to London recently. He arrived on Saturday, June 6.

Many Christians assembled at Victoria Station, London, to greet him, and Dr Graham delivered a brief message at the station.

Dr Graham did not make any public appearances during his brief visit, but spoke at an invitation gathering at the Criterion Hotel, Piccadilly, on the evening of Monday, June 8.

At this gathering, which was arranged by the Billy Graham Evangelistic Association, Dr Graham told of his recent Crusades in Australia and New Zealand.

During the same visit, Dr Graham was entertained by Her Majesty the Queen and the Duke of Edinburgh — a circumstance which aroused newspaper criticism and comment.



During his Sydney visit, Mr Festo Kivengere has got around. Here he is shown having dinner with the Warden (Dr Ronald Winton) and students at Wingham International Friendship Centre, Drummoyne.

earth. "He is almost 81," said Dr Pierce, "and the most radiant Christian I know."

The speaker next showed up the absence of glamour, the almost unbearable hardships, the nervous strain, the physical and spiritual danger, that there may be on the mission field. Yet how abundantly worthwhile it is to know you are in a place in the world where it makes a difference that you are there—to be among people who otherwise would hear no Gospel, have no touch of love.

Some Christians, said the speaker, are not willing for the discipline required in preparation for service, but he appealed for people to make a life-commitment to God for eternity, a commitment so binding that they could never go back on it.

### Follow-up at St. Philip's

The Presbyterian Moderator, the Right Reverend Vernon McKeown, was present at the first of a series of half-hour talks to be given at St. Philip's Church, York Street, Sydney, on Friday, June 5, at 7.30 p.m.

As part of the Follow-up programme of the Billy Graham Crusade the rector of St. Philip's, Archdeacon T. C. Hammond, has arranged this series entitled "The Christian Faith Simply Explained." The first lecture dealt with the subject "Why do we value the Bible?"

The president of the Methodist Conference together with the presidents of the Baptist and Congregational Unions and the Churches of Christ have joined in commending this series by saying "... those who have not previously had the benefit of such instruction in the Doctrines of the Bible will find these popular lectures of great assistance as they embark upon the adventure of Christian living."

## Crusade Convention at Chatswood

Large numbers attended the fifty-third annual Queen's Birthday Convention at St. Paul's, Chatswood (Sydney), on Monday, June 15, 1959.

The Convention was chaired by Archdeacon R. B. Robinson, who was present at the first St. Paul's Convention.

The speakers were Canon H. W. Arrowsmith, the Reverend Harry Orr, of Ashfield Baptist Church; the Right Reverend M. L. Loane, Dr. Jerry Geavan, Dr. F. H. Rayward, and Dr. Paul White. The emphasis was on deepening spiritual life, following on from the Billy Graham Crusade.

Canon Arrowsmith spoke on 1 Peter 1:3-4. Christ has prepared the Christian's inheritance, and none can take it from him.

Mr. Orr, speaking on John 21, said that the disciples did not know what the future had in store for them, so they did what they could; and He revealed Himself. The disciples did not at first recognise our Lord, and they came to Him unwittingly—we must come willingly. Our service must be motivated by love.

### ST. PAUL'S EXAMPLE

Bishop Loane spoke on Philippians 3:13-14. To know Christ was St. Paul's chief desire. His motto was "Forward"; Charles Simeon said at 70: "I seem to be so near the goal that I cannot but run with all my might." He refused to look back.

Let us run with patience the race that is set before us.

Dr. Beavan took as text XX I Thessalonians 1:5. He spoke of the Crusade; his predictions had come short of the fulfilment. The power of God had cut across objections of emotional arousing or temporary warming up of Christians. We must "go and teach" and be examples. The first century church had no backing or assistance but its faith, yet it turned the world upside down. The fruit of a Christian life is other Christians.

Dr. Rayward said he rejoiced in the success of the Crusade, in Dr. Graham's leadership, and in the vast volume of prayer that had assisted it.

"Did you ever stop to ask why you were born?" asked Dr. Rayward. Our birth is planned by God, and we are born that we might come to know Him, enter into a personal relationship with Him, serve others, and become more like our Lord.

Our task is to represent Him and to re-present Him to others. God is not just a creator or governor but a loving Father wanting us to know Him. Christ proclaimed the will of God and the truth of God.

Dr. White said that if we are to be witnesses for Christ we must be the true salt of the earth; food without salt is insipid.



JUNE 25, 1959

## The Billy Graham Follow-up

The Preface to the Church of England homilies remarks in its opening sentence that the Word of God is "the only food of the soul." The question as to whether this is true or not is a matter of very great importance to those who are desirous of feeding and nurturing the inquirers and new converts who were the outcome of the Billy Graham Crusades.

The first homily expands on the sentiment of the Preface, and describes the Bible as "the heavenly meat of our souls," and remarks: "There can be nothing more necessary or profitable than a knowledge of Holy Scripture." It makes an important point when it describes the Bible as "God's Instrument," designed for the purpose of the Holy Spirit's use for quickening and building up the child of God. The homily concludes with a strong affirmation that God is "the only Author of these heavenly studies."

For those who agree with the homily, the conducting of Bible Studies is an obvious method for following up the Crusade, and it is gratifying to know that these are being widely organised and well attended. But an even more obvious follow up, yet paradoxically enough, one that is seldom mentioned and consequently it is to be feared, seldom acted on, is the improvement, from the point of view of Bible exegesis and the teaching of Bible doctrine, of the regular Sunday sermon. After all, Sunday is the obvious day for teaching, and the sermon the obvious place.

Yet all that glitters is not gold, and not all sermons which take a text are expositions of the Scriptures. For example, the choosing of a text, and the associating with it of some edifying thought, or practical points of piety which suggest themselves, is not exposition, and will not build up the congregation in a knowledge of the Word of God, even if they attend regularly such preaching Sunday after Sunday. The Word of God is quick and powerful for the casting down of sin's stronghold in the soul, and for building up Christ's people into the full stature of their Lord.

If a sermon is to have this effect, it will only do so if its points are seen by the listener to be contained in the Word of God, and not merely connected with it by the preacher. Thus the Bible itself will speak to the conscience and move the will to obedience. In other words, the preacher's task is to "open up the Bible," in order that the Bible may speak directly.

To exegete (i.e. to "open up") a text often requires the exposition of a passage, perhaps a whole book, and this in turn requires a good deal of study, not only of the whole Bible itself, but of works of systematic Biblical theology. Only so can the Bible be grasped in its unity, and its chief doctrines made clear in their proper proportion to the congregation.

The Puritans were great preachers, because they were great students. William Gouge, for example, began a lifetime practice while up at the University of Cambridge of studying 15 chapters of the Bible every day. In doing this he was following out the exhortations of the first homily, which emphasises that Christians "must apply their minds to know Holy Scripture," and which condemns as inexcusable those who "will find no time to do that which chiefly, above all things, we should do; and will rather read other things than that for the which we ought rather to leave reading of all other things."

This raises the question of the Christian's use of leisure, particularly of Sunday leisure. In the New Testament, Sunday receives the title "the Lord's Day"—a title of surpassing honour imposing on the Christian a stringent reason for its proper use.

The study of the Lord's Word is an obvious way of occupying the hours of Sunday. Although William Gouge's practice of 15 chapters every day of the week may be impossible for most of us, at least we should be able to make a start by doing this on Sunday, with the aim, by close study of the text and the help of a concordance and references, to learn what the Bible says, and to understand it.

# God's Call to Worship

By the Reverend A. M. Stibbs,

Vice-Principal of Oak Hill College, England.

To regular users of the Book of Common Prayer, the Words of the *Venite* are of course, very familiar.

JUST for that reason it may do us good deliberately to pause and consider its contents in order to appreciate the remarkable guidance and help that it gives toward the cultivation and expression of a right spirit of worship. Open, then, a Bible at Psalm 95, with a readiness to pay detailed attention to the wording of each one of the verses.

The character of worship here in view. We read, "let us." This worship is corporate—something a number of people do together, something they call upon one another to do. It involves, therefore, and implies a coming together of a congregation. This worship is vocal. We read, "let us sing," "let us make a joyful noise." Psalms and hymns and their musical accompaniment are to have their place in it. This worship is also to include actions that express reverence, submission, and adoration. We are to "bow down" and to "kneel." These, too, are things in which we are all invited deliberately, and intelligently, and with due preparation to take our share. "O come, let us worship."

## Its conditions

The conditions of its true expression. Such worship is not to be cultivated and practised directly, just by paying attention to it. For it does not start or end with itself. We have, therefore, to learn to recognise and concentrate attention on two other things without which true worship cannot come to life. These are (a) what lies beyond worship, and (b) what lies beneath it.

(a) Its goal or purpose. It is "before His Presence" and "unto the Lord." Its end is to honour God not to please self. Its character and content should be determined not by what we desire, but by what He deserves. It is a question not of what I can get out of it, but of what is due to Him in it. Those who come to worship come to give—to God.

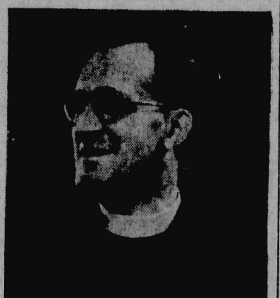
(b) Its source and inspiration. This, or should be, our personal experience and thankful recollection of God's salvation, of what we owe to His providence and mercy. We are in-

vited to "come before His Presence with thanksgiving," and to "make a joyful noise to the rock of our salvation." In other words, such worship begins when we count our blessings. Also, lest we forget, we are clearly meant to stir up one another to come and join in corporate acts of public worship. This surely is an invitation to be extended to our families, friends, and neighbours.

## Its Expression

The way of its expression. In the activity of worship our one aim should be to acknowledge God and His worthiness. This psalm prompts us to do this in two ways.

(i) Acknowledging God as the Sovereign Lord of the Universe.



Another Bible study by Mr. Stibbs, a leading Anglican Bible expositor in England. Other studies in the series will appear from time to time.

as its Creator, Sustainer and King. So we sing that He made the sea, and His hands formed the dry land. Also, all things are "in His hand" and under His control. The very "strength" of the created order comes from Him and belongs to Him. He is the "great King," far above all possible rivals. He reigns omnipotent. It is "unto Him," we are to sing.

(ii) Acknowledging God as the Covenant Lord of His people, as their Saviour and Shepherd. Just

as God made the Israelites into a nation and made them His people by redeeming them from Egypt, so Christ by His death for us has made us His; and by the same witness we know that in a new, special, intimate way He is ours. So in awe and adoring wonder we are invited, as those saved by grace and made children of God, to "kneel before the Lord our Maker." "For He is our God." Also, as His people we come directly under His personal care. He is our Shepherd. He looks after us and supplies our needs Himself. We can count on His hand to guide, to provide, to protect, to uphold. So, still overwhelmed with wonder, we go on in adoring worship to confess that "we are the people of His pasture, and the sheep of His hand."

Its accompanying opportunity and peril. Worship leads always to a crowning wonder. If we thus draw nigh to sing unto the Lord we may be quite sure that, as the living God of grace, He will afresh "today" speak to us through His Word. It is, therefore, all important that we should prepare ourselves to hear and to heed His voice. For even in the place and practise of worship there is a dire personal peril—lest we harden our hearts. So an urgent warning is given, and enforced by reference in some detail to the solemn example of the failure of the Israelites in the wilderness. For "before His Presence" and in the hearing of His Word it is impossible to be neutral. We must either respond or resist, submit or rebel. We cannot be exactly what we were, or where we were, before we came to worship. Before the fresh challenge of His Word our necks either bend or stiffen. Such reaction and result first in our hearts and then in our ways is the final test and proof of the sincerity and truth of our psalm singing and our attendance at corporate worship. Finally, how stirring and sobering is the challenge of such a psalm, set as it is in our Prayer Book at the gateway of morning worship for each fesh "Today." May the Lord give us grace ever more faithfully to respond to its invitations and to heed its warnings.

## Bishop Morris Welcomed in U.K.

The reception to Bishop G. F. B. Morris, Bishop of the Church of England in South Africa, arranged by the Fellowship of Evangelical Churchmen and held recently at the Caxton Hall, Westminster, was well attended.

THE Bishop gave news of the progress his Church has been making of recent years, and answered questions. Before Bishop Chambers, formerly of Central Tanganyika, closed the reception in prayer, the proposal was welcomed that a fellowship of Friends of the C.E.S.A. be formed to promote support for this part of the Church of England.

The English Churchman said in its leader of June 5: "The Welcome Home reception arranged by the Fellowship of Evangelical Churchmen for Bishop Morris last week, was of a private character and it is not our intention to reveal anything that is not already public knowledge. Nevertheless, we believe that ecclesiastical affairs in South Africa need the utmost publicity, lest they become the pattern for other parts of the rapidly developing Anglican Communion."

"When the late Archbishop Mowll, of Sydney, was last in this country he referred publicly and in our hearing to the Church of England in South Africa and its treatment. 'We must not rest until this great wrong is righted,' he said.

## Militant Protestant

"Bishop Morris at last week's meeting showed himself to be a gracious, humble and spiritually minded man, utterly different from the militant Protestant fighter of popular caricature. His quiet presentation of the issues at stake and his obvious love of the Gospel of God's grace must have won every doubting heart to the cause he represents. After 46 years as a missionary, parochial clergyman and missionary bishop he clearly felt keenly the Archbishop of Canterbury's condemnation of his action and his Church. But Bishop Morris feels now as he felt then that he ought to obey God rather than men. Much as he dislikes controversy and invoking the displeasure of the Archbishop of Canterbury, he knows that he is making a necessary stand for evangelical truth and churchmanship. Unless that stand is maintained this great wrong can never be righted."

"Evangelicals here at home have been so busy in contending for the principles of the Reformation, menaced so seriously by the proposed Canons, that they have not always kept their eyes on the wider horizon. The so-called Anglican Communion, with its lack of doctrinal definition and in many cases without the legal safeguards to Evangelicalism enjoyed here at home, presents vast problems. Some of the Evangelical missionary societies, while thanking God for great evangelistic opportunities, have had to fight for purity of doctrine and worship in ways that can only occasionally be referred to."

"In South Africa, because of its loyalty to the Reformed formularies of the Church of England, the C.E.S.A. has been excluded from the Anglican Communion altogether; and its Bishop is

branded as a 'schismatic' with no authority." Instead, the Church of the Province of South Africa is today recognised as being in communion with the Church of England. Although we do not deny that there are Evangelicals within the C.P.S.A., the fact remains that that Province is Anglo-Catholic in character.

## Condemned

"When it was first formed it was condemned by the whole bench of Bishops in England, including the Archbishops of Canterbury and York. In 1893 (when the C.P.S.A. had been in existence for 23 years) the then Archbishop of Canterbury (Benedict Hamilton Baynes 'as Bishop of the Church of England in Natal. Archbishop Benson, therefore, not only acknowledged that the Church of England in South Africa existed, but also provided a Bishop for it. What has changed today, except the official ecclesiastical outlook in this country? The difference between the C.P.S.A. and the C.E.S.A. is the difference between sacerdotalism and Evangelicalism, but the difference is highlighted by history and circumstances in South Africa in a way that it is not over here. Evangelicals in this land are still protected by our Protestant constitution, and again and again the Canon Law enthusiasts have banged their heads in vain against that constitution. If that massive legal safeguard were not there, in the present ecclesiastical atmosphere, the Evangelical minority might well find themselves where Bishop Morris and his flock find themselves today."

"Because Evangelicals are still within the Church of England, and, indeed, can claim that they are the most loyal section in regard to the Prayer Book, the Articles and the whole Protestant constitution, they must strive at the present time to gain recognition of the place of the C.E.S.A. in the Anglican Communion."

"Is agreement possible? We believe it is. The Silvertrees Agreement of 1933 would have permitted the separate constitutional existence of C.E.S.A. and C.P.S.A., and the right of the former to the Bishop of its own choice. It is one of the tragedies of Church history that the agreement was never implemented. Last week we asked whether the present Archbishop of Canterbury was big enough to bridge the gap and bring about inter-communion with the Presbyterian Churches. This week we ask if he will take the initiative in seeking to recognise Bishop Morris and the Church of England in South Africa. It will mean going back on his statement of October 5, 1955, of course. It will mean a patient reconsideration of a situation that has become bedevilled by personalities. But all that will be worth while if this great wrong can be righted."

## Archbishop meets the People

On Tuesday, June 9, the Archbishop of Sydney met the clergy of the Sydney area of the Diocese at C.E.N.E.F. House at morning tea. THE Archbishop told the clergy that he hoped that they would feel free to approach him on problems which confront them. Enthusiastic clapping greeted the Archbishop's statement that he hoped to delegate power and authority more than had been done in the past.

## Wollongong

On the 16th June the Archbishop returned from Brisbane and was given a civic reception at the Wollongong Council Chambers. The Mayor, Alderman A. Squires, received the Archbishop and later His Grace went to a dinner given by the clergy and their wives.

At 7.45 p.m. the Civic Theatre, Wollongong, was packed when the Archbishop was welcomed to the area of Wollongong by the Archdeacon, the Ven. H. G. S. Begbie. Speeches were made also by the Federal and State Members of Parliament, representatives of clergy and laity and also the representatives of Church schools in the area.

## Katoomba

On Friday, 19th June, the Archbishop attended a reception in the Katoomba Town Hall. The clergy were presented by the Rural Dean and the Mayor of Katoomba, Alderman A. Murphy, spoke on behalf of the citizens of the Blue Mountains district.

## REFORMATION RALLY

The Annual Reformation Rally in Sydney this year is planned for Friday, September 11, in the Chapter House commencing with the usual tea at 6 p.m.

Speakers this year will be the Venerable T. C. Hammond and the Reverend Dr. D. B. Knox.

## HUNGARIAN GOVERNMENT CLAIMS NO PERSECUTION

There is no kind of religious persecution in Hungary, said Mr Laszlo Gyáros, Hungarian Government spokesman, at a recent Press Conference in Budapest.

In fact, said Mr Gyáros, churches in Hungary receive annually State subsidies totalling 85 million forints (about £24-million sterling).

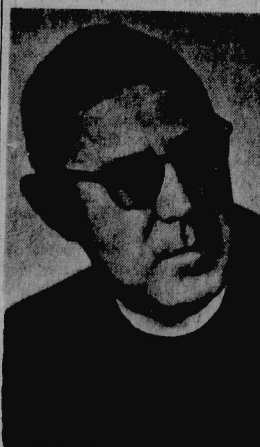
In addition to this, more than 30 million forints had been spent by the State in restoring churches destroyed in the 1956 counter-revolution.

Denying Western Press charges of religious persecution, Mr Gyáros revealed that there are about 9,000 priests and ministers in Hungary, equal to one per thousand population.

"There are approximately 5,500 Roman Catholic, 1,800 Reformed, and 600 Evangelical priests and ministers active," he said. "The Jews, the Greek Orthodox, the Baptists, the Unitarians, the

## Dr. Harper's Australian Visit

The Reverend Dr. Howard V. Harper, Executive Director of the National Council of the General Division of Laymen's Work of the Protestant Episcopal Church of the U.S.A., arrived in Sydney by air from America on Thursday, June 11.



Rev. Dr. H. V. HARPER

## New Bishop of Woolwich

THE Queen has approved the appointment of the Rev. Dr J. A. T. Robinson, who has been Fellow and Dean of Clare College, Cambridge, since 1951, as Bishop-Suffragan of Woolwich, in succession to the Right Rev. R. W. Stannard, now Dean of Rochester.

The Bishop-designate, who is in his early 40s, is a theologian of great distinction, and the author of several scholarly works.

After his ordination in 1938, he served his title at St. Matthew's, Moorfields, under the present Bishop of Southwark (the Right Rev. Mervyn Stockwood). Before moving to Cambridge, he spent three years as chaplain of Wells Theological College.

THE General Division, which was constituted as the Presiding Bishop's Committee on Laymen's Work prior to April, 1958, has stated four purposes of laymen's work: to deepen the spiritual life of the men of the Church; to extend the impact of Christianity in our time; to support the Church's program; and to enlist the special skills and talents of men in the service of the Church.

Dr. Harper was appointed to the post of Executive Director of the Committee on Laymen's Work in 1953, coming from the Diocese of Michigan where, as assistant to the Bishop, he was in charge of Promotion and College work.

Born in Ohio, Dr. Harper attended Kenyon College, (Ph.B. 1927) and its theological seminary, Bexley Hall, from which he was graduated in 1930. In 1953, he received an honorary D.D. from Kenyon.

Organiser and first president of the National Press, an organisation of editors of Episcopal diocesan newspapers and magazines, Dr. Harper was an associate editor of the "Southern Churchman" magazine from 1940-42. He is the author of "Days of All Faiths" (1957), a book compiled of articles from his nationally syndicated weekly newspaper column, which is published by 40 secular papers.

On his present trip, Dr. Harper will be meeting laymen in Hawaii, Australia, the Philippines, Japan and Alaska.

On Sunday, June 14, Dr. Harper held conferences with laymen at Roseville, Summer Hill and Wollongong, and preached at St. Andrew's Cathedral and St. Michael's Wollongong.

He had already visited Brisbane, and subsequently visited the Dioceses of Canberra and Goulburn, Wangaratta, Melbourne, Adelaide and Newcastle, before leaving for Manila on Tuesday, June 23.

## OURSELVES

We very much regret that increasing costs have compelled us to increase the annual subscription to the "Church Record" to £1 and the price of single copies to 9d, from July 1.

## ROME FORBIDS STUDY PLANS

The Vatican has ordered that plans for a three-day study conference to have been held in Spain between Roman Catholics and Protestants be dropped.

The programme was to have included discussion of Roman Catholic-Protestant relations.

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## DOUBTS ABOUT GRAHAM CRUSADE

Sir,  
It may be profitable at this time to analyse some of the objections held by presumably sincere Christian men against various aspects of the Billy Graham Crusade. Constructive criticism could lead to improvement in all Christian camps. With these considerations in mind might I present my views on some Crusade aspects which I believe to be well worthy of improvement.

My principal criticism of, and fear for, the Crusade is that too great persuasion was exercised upon people to make decisions for Christ.

Let us think of the parable of the sower and the tragedy of the seed along the path, the seed on the rock and the seed among the thorns — of how there was an initial favourable response to the word of God but without complete conversion. Furthermore let us notice in 2 Peter 2:20, 21 how such a latter state can be worse than the initial state and how those concerned would have been better off not to know the way of righteousness. If the Crusade does in fact employ avoidable means whereby incomplete conversions are encouraged and do result, then the Crusade falls short of a higher attainable standard and in this respect employs sinful means. (Cf. Matt. 5:48.)

The point at issue now becomes whether or not the Crusade methods do really encourage incomplete conversions, and whether such methods, if they exist, can be improved upon.

I believe that incomplete conversions are positively encouraged by the methods used, though I wish to throw no doubt upon the sincerity of the Crusade personnel. I support my view with three considerations.

Firstly, I doubt the wisdom of the choir's singing during the appeal for decisions. Such a practice, I believe, not stated in Scripture to have been used by the apostles, and the practice seems to be inconsistent with the Scriptural method of factual, uncoerced presentation. Every decision involves the emotions, but I consider that here we have the emotional level raised for the specific purpose of encouraging a particular decision. Might it not be likened to the playing of patriotic tunes to encourage enlistment? And might not those who have enlisted, or made decisions for Christ, having been influenced by the artificial emotional state, later regret their enlistment or decision when they see it in terms of down-to-earth considerations?

Secondly, I doubt the wisdom of employing some aspects of twentieth-century salesmanship techniques in presenting the gospel. Modern salesmanship is largely based on an improper motive, being a means whereby a lady is sold a vacuum cleaner which she neither wants nor needs. If the gospel message is presented by such methods there will be a number who will be led to a decision in mental blinkers and who, like the lady with the vacuum cleaner, will later regret their decision. And I believe that I find in Billy Graham's build-up, in his presentation and in his persuading appeals for decisions some such element as this pressure salesmanship found in Dale Carnegie's books.

Thirdly, I doubt the wisdom of arguing that, because the Holy Spirit is undoubtedly working in and through the Crusade producing vast numbers of true converts, the Crusade demands our wholehearted support. In

## Letters

The Editor welcomes letters on general, topical, or controversial matters. They should be typewritten, and double spaced. For reasons of space, the Editor may omit portions of some letters. Preference is given to signed correspondence, though, in certain cases, a non de plume will be acceptable.

no case does the end justify improper means. Paul gives us a warning, that we do not do evil that good may come. (Rom. 3:8). No doubt the Lord can and does produce good despite some evil means, but it behoves us always to aim for perfection (Matt. 5:48). Thus, if the Crusade really does come short of Christian standards in any respect, such shortcomings should be corrected.

Might I invite constructive criticism on the points raised above.

Sincerely yours in Christ,  
John L. M. Dooley.  
Warragamba Dam, N.S.W.

## NO ANGLICAN SUNDAY SCHOOL

Sir,—  
My daughter, residing in a western diocese in this State, is very distressed because there is no Anglican Sunday School in her township other than the kindergarten, all children of greater age being asked to present themselves for Confirmation and thereafter to attend the Communion service regularly.

In our contemporary, a correspondent, voicing his conclusions after the Graham Crusade, has stated that the large number of Anglicans making decisions points to the fact that many have not fully understood the nature of the decision they were called on to make at Confirmation and repeat at every service of Holy Communion. This conclusion seems inescapable, and yet, in the parish I have mentioned (and doubtless in others) there is no Sunday School or Bible Class for children over kindergarten age.

The constant complaint of our Bishops over years has been of the lack of Bible knowledge in candidates for ordination, and it seems that a stage is being reached when members of the ordained clergy are incapable of giving Scripture instruction, or at least of realising the need for it.

The only remedy that I can see for my daughter's complaint is for her to send her children to the Sunday School of another Church, to return to the Anglican fold as soon as (in the language of the preface to our Confirmation Service) they have reached the "age of discretion," which most certainly is not at the age of 10 or 11 years.

Yours faithfully,  
(The Reverend) W. J. Owens.  
East Roseville, N.S.W.

## FIVEDOCK CENTENARY

Sir,  
Later this year (September-October, D.V.), the Church of St. Alban's, Fivedock, is to celebrate its centenary, and we would be most grateful for the courtesy of your paper to make this as widely known as possible. There are still some of our regular worshippers who were present at the Jubilee Celebrations in 1909, when the Reverend S. Best was

Rector, and even several who can remember the construction of the Rectory in 1885 for the Reverend J. Howell Price, the first resident minister.

The purpose of this letter is to extend an invitation to former parishioners and friends of the parish to be present at special services on Wednesday, June 17 (St. Alban's Day), at 10 a.m. and 7.45 p.m. (the original Church was opened on that date in 1859 by Bishop Frederic Barker), and to join in the official celebrations later in the year. At the same time, if any who have papers and photographs which may be of interest and historical value to the parish would kindly communicate with me, I would be grateful.

We shall be glad to send to former parishioners a programme of the proposed celebrations. I am,

Yours etc.,  
(The Reverend)  
Basil H. Williams,  
St. Alban's Rectory,  
Fivedock, N.S.W.

## ALTERATIONS TO BISHOP'S VICARAGE

Sir,—  
It came to my notice recently that it was the Duke of Wellington who lived at Farnham Castle, now the residence of the Bishop of Guildford, Surrey, knowing the Rev. Broughton as Vicar in a village near Farnham, nominated Mr Broughton for appointment as Bishop of Australia.

Visiting Farnham in 1951 I was unaware of these facts, but found the old town hardly changed since I had last been there in 1924. The rectory at Richmond was built, evidently at the suggestion of Bishop Broughton to the design and plans of his vicarage so recently vacated in order to come to Australia.

The rectory has been changed at various times by alterations, but the main building has many indications of its original outline. Old pictures show the building before recent alterations were made.

To those who enjoy historical associations it seems regrettable that at way was not found to repair the building without altering its original, and very attractive features.

E. L. Millard,  
The Rectory,  
Richmond.

## KNIGHTHOODS FOR CLERGY

Sir,  
It seems to me incongruous that clergymen should be decorated with knighthoods. They are, by origin, a military honour and not befitting official representatives of the Prince of Peace.

I have no intention of detracting from those whom the Queen delighteth to honour; I have no doubt that both Archbishop Duhig and the Presbyterian clergyman whose name I have forgotten but who was knighted a few years ago deserve to have their work for the community recognised.

But it does seem a little odd to have clergymen called "The Reverend Sir John Smith." I know that sometimes clergymen inherit baronetcies, for example the Rev. Sir George McLeod, founder of the Iona Community, but this is a different matter from conferring military titles on Christian ministers.

Has any Anglican minister ever been knighted? Or is it against the practice of our Church to accept such titles for reasons such as those I have mentioned?

Yours, etc.,  
Waldo.

## Notes and Comments

### TROUBLED MINDS . . .

Like a mastiff having a bad dream, and ever and anon emitting a growl in his sleep, critics of Billy Graham still stir uneasily and make their belated protests.

Many have subsided into silence, in the face of so much evidence. Others still echo criticisms of Billy Graham they have heard, not having gone to hear him for themselves; or emit little bursts of steam to show there is still a cauldron boiling within, because they did not like something he may have said.

Heirs of an intellectual movement that has now almost spent itself, these critics have no time for the Gospel of salvation in the Cross. They are happy to spend energy and engage in polemics against dragons on distant shores, to stage many a heroic battle with social questions that can be attacked without incurring the offence of the Cross; but from an encounter with sin in human life, near at hand, they shrink and retreat; to attack sin with the weapons the Gospel provides is far from them.

The plain fact is that the Crusade did for Melbourne and Sydney what its critics, as well as its friends, have never been able to do. They brought revival to many a Church; they sent thousands of genuine enquirers to hundreds of ministers for counsel; they greatly added to the numbers attending the Churches. And they led many a minister into a really vital work in his own church.

What we have to understand, and accept with humility, is that the Gospel is for people, not for pedants. We can criticise it; but until our own lives are broken down before it we do not know what it is, and cannot discuss it intelligently.

### LAYMEN HAVE A MINISTRY . . .

The recent visit of Dr Harper underlined the laity's place in the Church.

Time was — and in places still is — when the only work that could be offered to an enthusiastic layman or laywoman was collecting or recording money or running bazaars, or keeping an eye on the Church property. The men weren't satisfied with it, so they stayed away from Church. The women were more patient; they realised that it had to be done, and in any case they were often glad of an interest outside the home, and they carried on.

In almost every parish today, these bad old times are a recent memory. Better things are happening now; Promotion schemes got men working as visitors; the Church Attendance Movement developed the idea further; and the Crusades gave the movement its most recent impetus, in the opportunities provided by census visitation and visitation evangelism. Men and women are finding the thrill of Christian service in the work of the Church of England; the parson who still clings to the "one boss in this parish" idea is losing out, while his neighbour who has begun to experience the joy of being a leader among workers is seeing the work go on.

May this continue; it is one of the healthiest signs in the Church today.

### THE GAME AT GENEVA . . .

The moving of men on the draughts-board at Geneva, that city of many bewildering meetings, goes on apace. Shifts of position that looked like concessions turn out to be simply ingenious ways of blocking an opponent's desire to move forward. Men on the second highest salaries in the world patiently play the game, day after day, while the nations pay the taxes and hope for the best.

How helpless is the ordinary man in this game of world politics. We are not represented, despite our specious theories; the men who decide the issues of peace and war decide them without reference to us, and their decisions are often the result of party intrigues or fears; to say nothing of personal attractions or antagonisms at the conference table.

The game will go on, despite our weary protests; but at least we can deliver our souls. And meanwhile we shall pray that fear will steady the hand that otherwise would make a rash move. It would be better for the talks to continue until the end of time, than for nations to be embroiled in war. And while politicians are talking they are at least disengaged from more dangerous activities.

### THE QUEEN GREET'S A PRINCE . . .

Her Majesty, a Queen by inheritance as well as by the right of her own fitness for this high station, graciously extended the hospitality of her palace to one who is a prince in his own right — a preacher of righteousness, who towers above all his contemporaries in the proclamation of the grace of the King of Kings.

It was a fitting gesture on the part of Her Majesty, to invite Dr Billy Graham to Buckingham Palace for a talk over a meal. It shows her humanity, as well as her interest in the Gospel. We are grateful to Queen Elizabeth for a gesture of friendship which includes in it all who have learned to love Billy Graham and acknowledge him as God's man for this time.

### SPECIAL ANNOUNCEMENT

The Australian Institute of Evangelism announces these new appointments to its staff.

DIRECTOR: REV. L. M. WERRY, D.D., F.R.G.S.  
Mr Werry was General Director of the O.A.C. for 12 years, and has had preaching and lecturing experience in the Churches and Universities of U.S.A.

EVANGELIST: Mr BILL COCHRANE  
Mr Cochrane is also a former Australian Field Director of O.A.C., and will lead our field-work.

A three-man Evangelistic Team, comprising Mr. Bill Cochrane, Mr. Ed Drummond and Mr. George Jones is available for engagements in campaigns throughout the Commonwealth. For details, write: Mr. E. Drummond, A.I.E., Fairy Meadow, N.S.W.

## UNION OPPOSES SHORTER WORKING WEEK

—Wants SEVEN Days, Not Just ONE

There is one Union in the world which seeks to keep its members working on every day of the week. It is the Scripture Union and its "work" is the reading of the Bible.

Its members are asked to give a few minutes daily to their job, instead of just Sunday (or not at all), and in return receive a greater knowledge of the Book which is the very foundation of the Christian Faith.

The Sixth of the 39 articles of the Church of England states that "Holy Scripture containeth all things necessary to salvation." In theory, then, the Bible is the foundation for our faith and Christian life. Is it so in practice?

Modern life is so busy, there is so little time; the Bible seems so long and so difficult. Surely it is sufficient to learn about it at school and hear it read in Church, where someone can talk about it and explain it. But, just a moment: is life too busy for us to have meals? And can anyone else digest those meals for us? Yet the Bible is called the Christian's food — without it our spiritual lives must starve. Let us face the fact even though it seems formidable—THE BIBLE MUST BE READ. But how?

### How to study

First of all it will require DISCIPLINE — to set aside regularly the time needed for its reading. Morning is the best time for most people, and it is well worth getting up those few minutes earlier to let God speak to us at the beginning of each day.

Secondly, we need COMMON SENSE in choosing a plan of reading that will suit us. Some start at Genesis, the first book in the Bible, and work forward. They usually finish in Leviticus just two books further on. We need a good guide to our Bible, and the Scripture Union has certainly that. It is a plan of suggested readings each short enough to be read and absorbed in a few minutes. The readings follow a five-year course and graded sets of ex-

planatory notes are available to help its members understand what they read.

But this is not the final answer. While it is good to read the Bible, regularly and sensibly with the help of a good system, we shall not learn much if we rely passively on someone else's comments. And, learning little, we shall soon lose interest.

A good Bible reading system will avoid this. For instance, the Scripture Union has on its membership card a simple, but carefully prepared set of questions which direct the reader's thought about the passage, and enable him to "dig out" the meaning of the verses for himself. If used before reading the explanatory notes, these questions prove most helpful.

For eighty years the Scripture Union has provided this system of Bible Reading. In many parts of the world 14 million members speaking over 100 languages use S.U. readings daily.

During the 5th-12th July, 1959, National Scripture Union Week will be held in this country and it is hoped that the present Australian S.U. membership of 70,000 might be doubled. Such a result could be a powerful influence in our national life for only by regular reading can the Bible fulfil its God given purpose. "To make us wise unto salvation and to equip us completely for every good work" (2 Timothy 3: 15-17).

### Some facts

The world's oldest Bible Reading Union, the Scripture Union, was founded in England on April 1, 1879, and the first Australian branch was formed in Parramatta, N.S.W., in June, 1880, by Miss Eliza Marsden Hassell, a grand-daughter of Samuel Marsden. By 1890 Scripture Union Branches had spread through the four States of Queensland, New South Wales, Victoria and South Australia.

The Australian circulation of S.U. Notes in 1958 was 73,300 comprising:

New South Wales	38,400
Victoria	16,700
Queensland	9,000
South Australia	5,500
Western Australia	2,200
Tasmania	1,500

At present this worldwide Union has over a million members.

INDIA: In the past three years Scripture Union Notes have been translated into five new languages — namely, Hindi, Urdu, Kanarese, Marathi and Singalese — bringing the total number in India to 10.

The number of Scripture Union members in the sub-continent has grown to 70,000.

There are now 60 Scripture Union Inter-School Christian Fellowship groups in schools in Kerala State in South India — a significant fact in the light of recent troubles there.

AFRICA: In the new countries of West Africa, Scripture Union is developing rapidly. A second staff worker, Mr John Dean, has taken over the work in Nigeria, allowing Mr Nigel Sylvester to concentrate on Ghana.

In North and Central Africa, the French Scripture Union is directing its activities throughout French speaking Africa. Notes are being distributed from French Headquarters at Guebwiller.

JAPAN: The Japanese S.U. worker responsible for the distribution of Japanese S.U. Notes is spending six months of 1959 in Australia to gain experience in the work.

PHILIPPINES: As well as pushing ahead with English distribution, S.U. Cards this year are being distributed in three new languages: Tagalog, Ilocano and Cebuano.

NEW GUINEA: The new Cards in the Suan language are being much appreciated and missionaries are commenting on the good use being made of the Cards by native members.

AUSTRALIA: S.U. Membership rose by 25 per cent in 1958 — the year of the First National Scripture Union Week. The 1959 target is a membership of 100,000.

## ARCHBISHOP'S VISIT TO EGYPT

The Archbishop in Jerusalem (The Most Rev. Campbell MacInnes) held the rapt attention of his audience—The Egypt Church Association, meeting in Westminster on May 28—when he described his recent visit to Egypt, which ended on May 20.

THIS was the first visit by an Anglican Bishop since the former Bishop in Egypt (the Right Rev. F. F. Johnston, who presided at the meeting) was forced to leave Cairo after Suez. In February, Archbishop MacInnes, who has Metropolitan jurisdiction in the Middle East, was refused a visa, but he received one last month, and an official of the Egyptian Ministry of Information was among those who welcomed him when he arrived in Cairo on May 11.

On Whit Sunday, the Archbishop celebrated Holy Communion at All Saints' Cathedral, Cairo, at which about 200 people were present, and in the afternoon he confirmed 61 people. The whole service, including his address, was in Arabic, except for the brief summary of his address which he added for the sake of the small number of English and Americans present. While in Cairo, he also baptised two Jewish families.

Several touching incidents were described by the Archbishop. On one occasion he was saluted by a kiss on both cheeks by a convert from Islam, who said that he had been baptised by Dr MacInnes' father fifty years ago.

Co-operation  
The Egyptian Press, said Dr MacInnes, had reported in full a conversation which he had with Sheikh el Assad, the Principal of El Azhar University. In this talk, the Archbishop stressed the importance of co-operation between religions against the forces of atheism and materialism: the Egyptian newspapers added the word "Communism," which, he said, he had been careful to avoid!

Several touching incidents were described by the Archbishop. On one occasion he was saluted by a kiss on both cheeks by a convert from Islam, who said that he had been baptised by Dr MacInnes' father fifty years ago.

### Offer to buy

Dr MacInnes said that various people had offered to buy the Cathedral, since "the British will want it no longer." To this he replied that the cathedral was not the property of the British, but of the Church, which needed it. In fact, services are continuing there every Sunday, and both the Archbishop and Canon D. C. Butcher, former Principal of the English Mission College in Cairo, spoke of the encouraging steadfastness of the Christians, now mainly in the care of Arab clergy, with the Arab Archdeacon, the Ven. A. Sham-

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The Australian Church Record, June 25, 1959—Page 5



## CONVERSIONS

"CONVERSIONS — PSYCHOLOGICAL AND SPIRITUAL" by D. Martyn Lloyd-Jones. London, I.V.F., 1959. Pp. 40. Australian price 3/4. Our copy from the publisher.

DR. WILLIAM SARGANT has caused a stir by the publication of his book "Battle For The Mind" which is now available in the Pan series. He tells the story, amazing for the layman, of parallels between the case-histories of men who have been treated for change of personality due to severe war experiences and experiments carried out by the great Russian physiologist Pavlov on the conditioned reflexes of dogs. Sargent links up the stories of Pentecost and the conversions of Paul and Wesley on the one hand with both the modern technique of brain washing as carried on behind the Iron Curtain and the extraordinary behaviour of strange religious cults in U.S.A. and Africa on the other. His idea is that an understanding of the processes by which a shell-shocked veteran can be cured of his terrors should be of assistance when seeking to induce religious conversion. There is an implication that the desired result is fairly certain if you use the right process.

He claims that he is not attacking Christianity itself, but, nevertheless, accepts the collaboration of Robert Graves, who has hitherto appeared to use his vast mass of erudition for the purpose of attacking the Faith.

We are indebted to Dr. Martyn Lloyd-Jones, one-time prizeman and lecturer in Medicine at King's College, London, now minister of Westminster Chapel, London, for a succinct critique of Sargent's argument. He shows that insofar as Sargent is concerned with non-intellectual stimuli his point of view is very salutary. It is all too easy to condone many methods other than those which rely upon the Holy Spirit alone to work in the innermost parts of the soul, to accept methods of softening-up, which lead to a psychological encounter only rather than to a supernatural work of God.

However, Dr. Lloyd-Jones seems to pin Sargent down when he examines Sargent's comments on Pentecost and on Wesley. He fastens on him the charge of an extraordinary contradiction which any reader can follow for himself if he will simply look up the references. He points out that it is not good enough for Sargent to tell us that "burning and obsessive belief . . . is a safeguard against conversion" when on earlier pages he has stated that "these very things are the conditions which seem to be essential to conversion." There is no doubt about Paul's anger against the Christians prior to his conversion, but Sargent tries to have it both ways. To take another example of Dr. Lloyd-Jones' close analysis, in Pavlov's experiments a stimulus was applied repeatedly over a very lengthy period in order to produce the appropriate conditioned reflex; whereas if like Sargent we are to explain Pentecost in terms of Pavlov we are up against the fact

## Books

that the stimulus provided by the power of the Holy Spirit produced an immediate effect. We agree with Lloyd-Jones that the idea of Peter's deliberately "manipulating his congregation" is ludicrous in the light of a careful study of the account.

Dr Sargent leaves God out of account. But, as we read Dr Lloyd-Jones' reminder of some of the things that take place in the name of Christianity, we are forced to ask ourselves with him, "Is it not the case that some of our methods and approach to evangelism are not beyond suspicion?" He suggests that not only our message, but our methods should conform to the New Testament. He urges us to proclaim the gospel and to look to the Holy Spirit rather than to emphasise techniques, which can produce no more than psychological results. He pleads with us to lay the basis for spiritual revival with the Scriptural foundation of Christian instruction and to guard against spurious results by avoiding all pressure upon either the emotions or the will.

In other words, in the course of an argument which is partly misleading, Sargent has recalled us, perhaps unwittingly, to the words of Zechariah: "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

C. K. BECROFT.

### Also Received

"THE STORY OF THE CHURCH," by A. M. Renwick. London, I.V.F., 1958. Pp. 222. Australian price, 11/- . Our copy from the publishers.

This book has been reviewed in our pages by the Reverend D. W. B. Robinson, on July 24, 1958.

It was published in March last year in the new series of I.V.F. Pocket Books in a paper cover. Since then more than 10,000 copies have been sold. For those wishing to possess a more durable copy, this bound edition is now published. The paper cover edition is still available.

"MOTHER," poems by Clara Simpson. Pickering and Inglis, 1959. Our copy from the publisher.

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## Church Architects Seek Freedom

An international conference of architects has appealed to the churches to give greater freedom to church designers and to use "properly run architectural competitions" in selecting builders of new churches.

A STATEMENT issued at the close of the meeting by the 34 participants from 11 countries also advocated community centres, house churches and co-operation with town planners.

Describing the type of architect who should be chosen by the churches, the conference, which was called by the Ecumenical Institute of the World Council of Churches in co-operation with the W.C.C.'s Information Department, said that "formal membership of the Christian community and 'prior experience with the Church's problems' were not essential tests in appointing architects. 'Since the Church must speak to the world as well as to itself,' the declaration said, 'men who know the world as well as the Church are to be preferred to those who know only the Church.'"

The conference advocated full mutual briefing between an architect and the church congregation he serves, but said that "good churches are never built by committees." Other parts of the statement deal with the fine arts in church building and the need for educational programmes for architects, clergy and congregations.

The meeting heard addresses from English architect Edward D. Mills, Professor Leonardo Ricci, of Italy, G. E. Kidder Smith, of the United States, K. L. Simons, of the Netherlands, Professor Stefan Hirtzel, of Germany, and Mr. Otto Senn, of Basle. Other leaders included the Rev. Marvin P. Halverson, executive director of the Department of Worship and the Arts in the National Council of Churches in the U.S.A., the Rev. John Garrett of the W.C.C.'s Information Department and Professor H. H. Wolf, director of the Bossey Institute, who was chairman.

The programme included discussions of modern churches shown by colour slides and a photographic exhibit prepared by John P. Taylor, of the W.C.C. staff. The conference visited modern churches at Audincourt and Ronchamp, France, and in Basel and Solothurn in Switzerland.

Participants came from Belgium, 1; Denmark, 1; France, 2; Germany, 7; Italy, 3; Netherlands, 4; Norway, 1; Sweden, 3; Switzerland, 2; United Kingdom, 5; United States, 5.

### STATEMENT

"1. Our twentieth century material and scientific progress and discovery, our new ways of thought and living do not invalidate the ageless message of Christianity. The conditions of life today are calling the Church into the common life of man, away from the enclosed sanctuary, to witness in daily work. This may create new forms of

Christian community life which will also lead to expression in buildings which represent, like other buildings of our time, the thinking of modern man. New buildings are often needed to consolidate this evangelistic work and to draw men together in Christian fellowship.

"2. In earlier times the church building was one of the finest expressions of the age. This does not solve our problem. We have to face our task in our time to find a new expression of Christian life today through the buildings we make.

"3. The serving and not the dominating role of the Church should be kept in mind. This can be expressed, not only in the building, but in the way in which it is related to the town plan. The church building should not be a venture in personal expression, an architectural tour de force, or merely a sensuously satisfying achievement.

"4. The Church must take account of the needs of modern society, through the use of community centres, the house church and the chapel in industrial centres.

"5. The selection of architects for the church need not be on the basis of formal membership in the Christian community nor prior experience with the Church's problems. Good architecture is the essential; and the best architects are men of imagination, energy and artistic integrity who may be willing to serve the Church as ably as they do other clients. Properly run architectural competitions help the churches in making the right choice. Since the Church must speak to the world as well as to itself, men who know the world as well as the Church are to be preferred to those who know only the Church.

"6. A good church building is normally the finished work of a single designer. The congregation has the obligation to brief the architect fully. Throughout the briefing process the Church must leave the designer free to speak his mind and do his work. Good churches are never built by committees. Let the architect be the architect.

"7. The architect should understand his client's need in all its aspects and endeavour to

fulfil that need through the medium of the architecture he produces.

"8. A dialogue must continue between Church and architect, and in this dialogue the Church should not insist on the right to make artistic decisions. The architect for his part must endeavour to serve the purpose of the Church.

"9. The substance of this conversation is the work and life of the Church as a community with a mission and a living message for the modern world."

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## Appeal Commenced for New Studios

Heads of Churches, including the President of the N.S.W. Council of Churches, Principal A. W. Stephenson, last week commended an appeal by the Christian Broadcasting Association for funds to erect new War Memorial Broadcasting Studios in Sydney. The Appeal was launched on May 25th on 44 radio stations in all States, and will run to the end of June.

Principal Stephenson said: "Because I have every confidence in the Director of the Christian Broadcasting Association, the Rev. Vernon Turner, I commend this appeal for the War Memorial Studios in Sydney. While it is right to provide religious programmes for the radio, it is most essential that they be of the right type of Christian witness."

"Mr Turner has demonstrated over the years that he knows what the people need and what the Lord requires of him. I, therefore, support this appeal very heartily."

Director of the Christian Broadcasting Association is the Minister of Abbotsford - Five Dock Presbyterian Church, the Rev. Vernon Turner. Present studios are located in the rear of his Five Dock Church, and have become quite inadequate for the work being done by the Association.

The Christian Broadcasting Association last year supplied broadcasting stations throughout Australia with 7,000 Christian radio programs without charge. They expect the figure for this year to exceed 10,000 programs.

The new £40,000 War Memorial Chapel and Studios will be built on Lyons Road, Five Dock, in the geographical centre of Sydney. They will include a beautiful chapel equipped with a Christie pipe organ, and a number of broadcasting studios and associated offices. The studios will be used by the association for its own programs, and by the churches in the production of denominational programs.

A beautifully printed brochure has been issued, containing pictures and architect's drawings of the new studios. It is available on application to the Christian Broadcasting Association, Pine Avenue, Five Dock, N.S.W.

## Move by Lutherans into C.S.I.

The Lutheran churches in South India and the Church of South India have been advised by a joint theological commission from both bodies that "the degree of doctrinal agreement between us is such as to warrant a closer fellowship than now exists between our churches." The churches have been urged "to take action to secure such closer fellowship in practice."

The recommendations came at the close of a meeting of the Joint Commission at Bangalore in mid-April, which removed Lutheran hesitations about the place of the "historic episcopate" in the Church of South India, a union of former Anglicans, Congregationalists, Methodists and Presbyterians.

Specific recommendations looking toward union include preparation of a catechism to be used in the C.S.I. and in Lutheran churches, organisation of regional conferences to discuss controversial points about the Church and the ministry and the drawing up of a Constitution and Doctrinal Statement based on the work already done by the Joint Theological Commission.

### Advertisement

The Rev. E. L. Millard, of Richmond, would be glad to hear from anyone having the following books for disposal at original published price:

What God Hath Wrought, by Edward C. Millard.

The Same Lord, by Edward C. Millard.

The Neglected Command, by Miss Lucy Guinness and Edward C. Millard.

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### Readers' Association Secretary Retires

At their quarterly meeting last month, the members of the Readers' Association presented the retiring Hon. Secretary, Mr H. W. Rogers, with a bedside clock as a token of their esteem and appreciation of his work for the last six years in that office. The assistance given to him and the Association by his daughter Miss Barbara Rogers was also recognised with a small gift.

Mr Rogers was appointed as Chaplain's Secretary/Treasurer in 1953, and has now completed over half a century of lay work in the Church.

In January, 1908, he was given a Lay-Evangelist's licence when he entered Church Army Headquarters in England. In World War I he served with the Royal Navy.

He brought his wife and family out to Australia in February, 1926, and was licensed as a Diocesan Reader.

When in 1935 the late Archbishop Mowll promulgated the present Constitution of the Association and Regulations governing Readers, Mr Rogers rendered valuable service on the drafting committee.

### Mothers' Union

The annual meeting of the Mothers' Union, Diocese of Sydney, will take the form of a welcome to the Archbishop and Mrs Gough.

The meeting will be held in the Assembly Hall, Margaret Street, on Friday, June 26, and will commence at 11 a.m.

### CALVIN CENTENARY

MORE than 5,000 citizens of Geneva gathered in rain under the statues of Calvin, Farel, Beza and Knox at the Reformation Monument on Sunday, May 31, with representatives from 20 countries, to celebrate the fourth centenary of John Calvin's work.

A half-hour service opened three days of celebrations coinciding with the 450th anniversary of his birth. Calvin lived and worked in Geneva for over 25 years.

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## C.M.S. LOOKS AHEAD

THE Right Reverend R. C. Kerle, Bishop Coadjutor of Sydney, gave the 67th Birthday Meeting of the Victorian Branch of the Church Missionary Society a survey of the Church's mission in the world today.

A large audience at a Chapter House gathering, chaired by His Grace the Archbishop of Melbourne, heard brief reports from various mission fields in which

Australian C.M.S. missionaries are at work and were then challenged by Bishop Kerle to take up afresh the task of world evangelism today.

### CHURCH MISSIONS TO JEWS THIRD JUBILEE

CANON HUGH JONES said at the jubilee rally of the Church Missions to Jews at Church House, Westminster, on Friday, May 8, that reconciliation is going on in Israel.

In the past 11 years, one and a half million Jews had been brought to Israel. They were of widely differing background, language and tradition, but there was a great process going on of bringing them together as a united people.

German Christian pilgrims who had recently been allowed into Israel were healing the rift caused by the Nazi persecutions.

The Church Missions to Jews were founded in 1809, and, at this third jubilee rally, the chairman (the Archbishop of Dublin, the Most Rev. G. O. Simms) brought greetings from the CMJ in the Church of Ireland.

The Bishop of Chelmsford (the Right Rev. S. F. Allison), who is president of the Society, launched a £30,000 jubilee appeal fund which will provide and endow a church fellowship centre somewhere in Israel. He announced that nearly £6,000 was already in hand.

Those giving cameos of the missionary situation today included Sister L. Henn, who for 30 years has served in Iran, particularly at Isfahan Hospital, Miss G. Dicker who has served a period in North Australia amongst Aboriginal peoples, particularly at Groote Eylandt, the Rev. K. J. and Mrs Perry on furlough from Tawau, North Borneo, and Miss Jean Meyer, shortly to return to Tanganyika. Mr Perry spoke of the problems of church life in North Borneo. In St. Patrick's School, Tawau, there are at least 11 nationalities represented, from as far afield as India, Pakistan, Timor and the Cocos Islands.

The Reverend Walter Newmarch has just returned to Tawau after a year's study in Mandarin in Malaya.

Bishop Kerle said that after almost 2,000 years there are about 800,000,000 Christians in the world, but after only 41 years there are over 900,000,000 people who are dominated by Communism. While the task is not hopeless, we cannot leave world evangelism to the younger Churches overseas without giving them our active support.

The Victorian Branch budget for 1958-59 is £54,000, and £13,000 needs to be given this month by the Church in Victoria if this budget is to be met.

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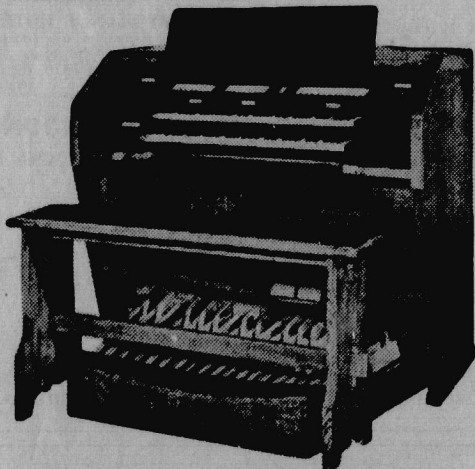
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2/63-64

## Personal

The Rev. Robert Milne, Curate in charge of Canley Vale, has been appointed Rector of Castle Hill, Diocese of Sydney.

The Rev. Reg. Hanlon, Curate in charge of Oatley, has been appointed Rector of St. Stephen's Mitagong, Diocese of Sydney.

The Acting Primate of the Church of England in Australia, the Most Reverend R. C. Halse, Archbishop of Brisbane, and the Acting Chairman of the Australian Board of Missions, the Reverend W. Siddens, have announced the appointment of a new Home Secretary for the A.B.M. to succeed the Reverend T. B. McCall, new Bishop of Rockhampton.

The new Home Secretary is the Reverend Canon B. I. Chiu, L.L.B. Canon Chiu is Rector of Kuala Lumpur in Malaya and Canon of St. Andrew's, Cathedral, Singapore.

News has been received of the visit to Melbourne of the Right Reverend Roland Koh, Assistant Bishop of Singapore, from 4th to 18th September.

Bishop Koh was born in Borneo of Chinese parents and was converted to Christianity, trained and ordained in Hong Kong. He was Rector of Kuala Lumpur before being consecrated by the Archbishop of Canterbury in England in June last year. He will be accompanied by Mrs Koh. The Australian Board of Missions is arranging an extensive program for them.

The Federal Council of the Church Missionary Society (Church of England) met in Melbourne last week. Delegates present from each State, included Archbishop Frank Woods, of Melbourne, Bishop Donald Baker, and Bishop R. C. Kerle, Bishop M. L. Loane, Bishops-Coadjutor, of Sydney.

The Rev. Bryce Wilson, Curate in charge of Yagoona, has been appointed Rector of All Saints', Nowra, Diocese of Sydney.

The Rev. A. R. Miller, Curate in charge of Abbotsford and Russell Lea, has been appointed Rector of St. Mark's, Brighton, Diocese of Sydney.

The Rev. Gerald J. Morris, Rector of St. James's, Carlton, N.S.W., has been appointed a chaplain in the Australian Regular Army.

Mr Morris will be commissioned by Chaplain General A. E. S. Begbie in St. Stephen's Chapel, Ingleburn, on Thursday, June 25, at 7.45 p.m.

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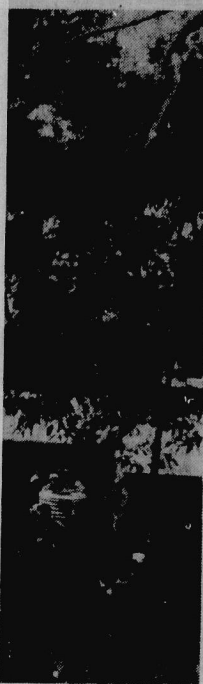
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